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AIMS OF THE ASSOCIATION

1. To bear witness to the Lord Jesus Christ and to seek to lead others to a personal faith in Him, Saviour and Lord.

2. To promote fellowship among Christian students in the University.

3. To strengthen members in the Christian life and work by the study of the Bible and by prayer.

4. To encourage members to have regular worship and service in the local congregation of the Christian Church.

'Olive' is designed to further the aims and to supplement the work of the Association. On the assumption that contributors are in sympathy with these aims they have full liberty of expression. Censorship will apply only to articles suspected of libel or unorthodoxy. Views expressed in the magazine are entirely those of the individual contributors and do not necessarily reflect the opinions of the Board or the Association. The Board reserves the right of amending the articles and request all Chinese articles be written in M.S. papers and English articles be typed with double spacing. Pseudonym maybe used but articles without real names will not be published.

editorial

A COMMENT ON EXCO. POLICY

The tone of most of the editorials this year has been critical and agitating. The reason is simply there are so many lamentable weaknesses among us now. Furthermore so far the critique has been laid on the members at large; maybe, it is time to review some aspects of the vigorous service of the Executive Committee (hereafter refer to as the Exco.) during the first and the second term.

Obviously, up to the present moment, the focus of the attention of the Exco. lie on our evangelistic out - reach. Such an emphasis has proved to be fruitful and to a certain extent established a general strategy for campus evangelism for many years to come. But, as usual, emphasis precludes equilibrium and it is the duty of a member to react accordingly.

Firstly, we must know the present persistent, aggressive, mass-scale evangelistic outreach is, on the whole new to C.A. members. Consequently, the extraordinary e -ffort made by the Exco. in fostering an evangelistic mood (much of the current programme of C.A. including the present exposition on Colossians has tuned to the key of evangelism) should be well within the grip of our understanding and appreciation.

However, some may find the demands of the general evangelistic programme too great and thereupon feel guilty of being come short of the expectation of the Exco. Perhaps, sometimes, a few charges made by the Exco. are a bit too harsh. Anyway, an understanding of distinc - tion between the 'evangelist' and the 'witness of the gospel' according to the New Testament may remind our due share of responsibility towards the salvation of

our fellow students and caution the Exco. from driving us unnecessarily hard.

Ephesians 4:11 has made it quite clear that only some people are called to be evangelists. That is, some of us are more gifted in evangelism while others are not. Thus, no one is entitled to expect every single C.A. member to be door-knockers, or EBS leaders or soap-box preachers or whatever pet type of evangelist you can imagine. Yet, on the other hand, the teachings of Christ and the Apostles have made it equally clear that ALL Christians are called to be witnesses of the gospel. Moments before His Ascension, Christ has commissioned the Church to be His witness and to make His message known. Herein lies the essential difference between being an evangelist and a witness of the gospel. God may or may not make you or me an effective evangelist, but all true Christians are expected to be able to say what God has done for them. It may not be very eloquent or articulate - but more important are the cordiality of attitude and the sincerity of heart. In a word, one needs not feel guilty if he failed to bring a fellow student to Christ throughout his university days, BUT, there is a real guilt if he never opens his mouth as a witness of the gospel.

Secondly, since the mid-60s, the Exco. of C.A. have discovered and consequently upheld the meaning of being a witness in its fullest sense.

Traditionally, the Chinese Church is quite evangelism-biased. It teaches in such a way as if the Christian life consists mainly or only of evangelism and to be a fruitful Christian is to be a gospel-pusher or a soul-winner. It is UNBIBLICAL. Galatians 5: 22 tells us that the fruitfulness of the Holy Spirit are the qualities of Christ-likeness : they are love, joy, patience, peace, kindness, goodness, faithfulness, meekness and self control. Such is the meaning to be a fruitful Christian, not to be a soul-winner. And everyone is called to be a fruitful Christian in such a sense. Therefore, we are not simply to be a witness or an evangelist of the gospel, we are also witness of Christ : 'It is no longer we who live, but Christ who lives in us!'

To be a witness, in sum, is to share and live out Christ with the people, to the people and among the people. In the contemporary world of complexity, it is indeed quite a task. The past Excos. of C.A. recognised successful witnessing needed adequate devotional and intellectual education. Presuming the fulfilment of the former aspect should be the duty of local churches and viewing C.A. as a campus chapter in an intellectual world, they undertook intensive education of the members on the latter aspect. It was the cultivation of a CONCEPTUAL FRAMEWORK which helped us to interpret and to react to the issues of the world in a Christian way.

The process of this endeavour of course has its merits and demerits, but more important for us at the present moment is to know that this cultivation seems to come to a halt in these two years. THE FOCUS OF EMPHASIS HAS CHANGED. Topics like systematic study of the Bible, lay theology, apologetics, Christian world view, Christian studentship and citizenship, the role of Christian intellectuals in local churches and the like , which all once hold in high esteem, are now surviving a very low-key existence.

In view of such a radical change in policy, the present Exco. should indeed take pains to explain the factors that effect such changes, and investigate whether serious miscalculations have been committed. This demand is quite justified as worrying signs like in- groupness, intellectual laxity, incapability of fitting Biblical knowledge into a systematic framework of reference, lack of interest and involvement in cultural, social and political developments on campus and many others seem to recur in ferocity.

So far, the Exco. has helped us well to be a witness of the gospel or an evangelist. It may be the time for them to consider to help us to become witnesses to the fullest stature of our Lord.

As for the general members, we may need to think this editorial through to see whether truth has been pointed out and react critically and positively for the well being of the present and future of C.A..

介紹

在香港，學生運動的歷史不算長久，各位對其過程相信也仍印象猶新吧？是期專題並不是去追溯其起因或進行過程，也不是以基督徒的眼光去研究其價值，我們是與五位曾積極參與學運的人士打開話匣子，訪問他們對學運各方面的個人意見。他們對人生的價值多有不同，希望從他們的見解中，各位可更了解別人從不同的角度看學運是怎樣的，也自己更多思想這問題,能在學運中找尋自己應走的方向，我們很歡迎你的意見。



李聞韶整理

五位人士均爲各位所熟識。他們就是（按姓名筆劃先後）：

毛耀初先生—港大理學院畢業，曾任香港專上學生聯會副會長，是一位基督徒。

何俊仁先生—港大法律系同學，香港大專同學會主席，港大學生會普選評議員，人物與思想雜誌編輯。

梁永泰先生—港大理學院畢業，曾任理學會主席，港大學生會時事委員會主席，也曾參與理學院學位制度改革等工作，是一位基督徒。

莫昭如先生—曾參與澳洲的學運，自一九七零年以來一直是「七零年代」刊物的成員。

陳毓祥先生—港大社會科學及法律學院同學，曾任港大學生會康樂秘書，港大學生會會長，將任（十七屆）香港專上學生聯會會長，曾參與中文成爲法定語文運動，保衞釣魚台運動，「捉葛柏」運動，教師事件等等。

筆者在這裏向幫助訪問和聯絡的弟兄姊妹致謝！



以下就是訪問的內容：

（一）甚麼是學生運動？

梁：「學生運動」是集體學生對於學校行政，社會甚至政治的參與。他們所用的方法有多方面，旨在增加學生在行政上決定的權利，批評或左右行政當局的決定。他們可參用現存的組織逐步改革，有些則覺得這種途徑太受限制，故舉行集會或利用大衆傳播媒介以表達其意見。

何：我不敢爲它下一個定義。第一，因分析歸納能力有限。第二，因自己本人投入學運的範圍只限於香港，故沒有充份普遍之經驗。故我只能就個人經驗範圍內發表一些個人之感受：香港之學運，

從其成長、發展以至今天的階段，可以說是香港的青年學生，爲了尋求個人、社會和國家的理想，而致力反醒、批評和改革社會之現存制度，以至政治、文化道德的價值信仰的一段活動過程。我們看學運不要祇局限於看一些遊行示威、抗議聲明等等；這只是其政治社會之層面，我們也要看整個價值思想層面之發展與成長。故就形式以至精神基礎而言，香港之學運是頗像五四新文化運動；當然就信仰和目標而言，整體來說，是有層次和方向上之不同。但有一點可以斷言的，就是它對香港是有重大的歷史和社會意義。

莫：總括來說，學生運動就是學生組織起來，成爲壓力團，透過暴力或和平途徑，去爭取一些權利。學生運動可以是改良運動，也可以是革命運動的一部分。有一點要提出的是在香港，社會人仕往往把學生和各階層分割。共實在香港的學生運動是香港青年運動的一部份。「青年運動」的參與者不限於學生，這運動的最終目標是改革學校和社會不合理的現象；應被視爲澈底改革社會運動的一部份，也就是反殖民主義和反資本主義運動一部份，那是社會主義革命運動的一部份。故此「學生運動」應被視爲一「整體運動」的一方面。

陳：學生運動是源於教育的發達，時代的變遷；有一些學生不甘被困於象牙塔內，接受單一的知識灌輸，而開始對周圍的事物表示關心，對社會上不平等不合理的現象認爲有加以認識了解與採取行動之必要。他們於是結合起來，或與社會上其他人士携手合作，採取適當的行動。於是這一系列的事件和行動，便形成了我們今天所稱的「學生運動」。香港的學生運動大多數是社會性的：如盲人事件、反貪污運動。當中又帶有濃厚的民族主義色彩的：如中文運動、釣魚台運動。兩者都與香港複雜的社會環境和特殊的歷史背景有很大的關係。

（二）你參與學生運動時抱著甚麼信念？

毛：我覺得參予學運是信徒見證基督的途徑之一。在這個失去了絕對標準的世代，一班被認為是優秀份子的青年學生竟處於徬徨之中；他們設法擺脫傳統的束縛，爭取自主權，但仍然找不到正確的價值觀念。在這種情形下，雖然我未必能夠發揮甚麽影響力，但也希望能透過參與學運以對同輩有更深切的了解。其次我覺得教育不單是爲求取書本的知識，而是要配合實際的體驗與行動。

何：我參與學運時，並沒有抱有甚麽主義或意識牢結，但當然我也有自己堅信之價值。

就人生觀而言：我相信人要領略到人生的最高價值，必須懂得自愛、互愛以至博愛。故我常懷着自己一句格言：「愛人如己，推己及人。」我深信人類要解決今日這樣多之問題，並不只能從制度出發，而最基本的，就是要在人性中培養出愛心。

就政治社會觀言：我堅信民主自由，法治與科學的精神，這種精神是人類文明史之原動力。

在宗教觀而言：我是「不知有神論者」。我並沒有試圖去想人死後之狀況，而我却認爲人生於世上之使命與價值，而我（就目前而言）是能滿足於人世上之完美價值之追求。

就歷史觀而言：我體驗到無論人生、社會、國家、以至世界都沒有可能達到一個絶對完美之境界。人類之歷史正如人生過程一樣是變動不止的。人爲的錯誤（有意或天意的）及自然的災禍是不斷而生，一個正確的人生及人類歷史之發展方向，亦在於不斷地把握理性和經驗，把這些錯誤和禍災克服。但這條路是沒有止境的，每一個人所建設的成就，都是這條奮鬥道路的延續；故從不完美中，把社會國家改革得較爲完美，便已是歷史的進步和提升，故很多無法解決的問題是存在着及不斷產生着，但只要懷着：「有一點熱，便發一分光芒；有一點力量，便多除一件壞事，多作一件好事。」那麽參加學運，便不會因失敗而感到灰心，因勢孤力弱而感到恐懼了。

梁：作為一個基督徒我的信念是這樣的：神在創造時叫我們去管治這世界，而這包括了物質世界和人的社會。基督徒同時也是一個公民，因此對學校和社會都有責任：學生在大學行政上有一定的責任，社會和國家我們也要關心，希望改進社會上不平等之事，維護神訂立的光明、和平、公義。我是抱着這些目標去參與各項工作的。雖然這是有限和並非根治的方法，但有限也值得努力去幹。

莫：當我在澳洲讀大學時，剛巧澳洲派兵參加越戰，當地的學生群起反對，我便開始留意此事。當我認清越戰的眞相時，我同情當地的學生，并開始參與學生的運動。我參與學生運動的原因，是受到在當地生活的影響。資本主義的澳洲社會表面上雖然富裕，但我察覺到其貧乏和社會生活之無意義。大學則是官僚架構，是所知識工廠，目的是培養一些有較高技能的人去為資本家服務。學生無權決定學習的範圍，課程十分乏味。社會實在需要完全的變革，人民才可得到完美的生活。

陳：我參與學運，最初是基於一股熱情和正義感，不能忍受身旁一些不合理事情的存在；同時，亦是被一種尋求事物眞相的好奇心所驅使，而去從多方面深入了解各問題。參與就是認識的過程；透過更多參與，漸漸地對社會和國家的問題加深認識和了解，也就更堅定了參與的信念和確立了個人參與的方向。

（三）現在的感受如何？

毛：我不後悔在學聯工作了一年，當時我面臨各樣的挑戰，對自己的信仰來一個實際的考驗。特別是中文運動，在我任幹事時正進行得如火如荼；當我發覺許多同學的看法與我不同，而所持的原則也有異時，眞是不知所措。我並沒有在原則上作過任何的妥協，而結果也見到整個中文運動的一些果效。

何：參與學運給我一個最深的感受，就是自己人生的態度，事物的認識和體驗都比較以前成熟一點了。一個成熟的過程，就是個人從只認識自己的週圍，追求自己的滿足，對自我封閉的心境中，慢慢地開放及發展到一個超越個體的領域，去了解客觀眞實的世界

（社會、國家、自然），去追求更崇高的精神價值——就是個人，社會以至自然間的一種和諧。

任何參與群衆的改革運動（包括學運）的人，都同時具有兩種感情因素：一、是犧牲自我、超越自我的精神，爲一個理想而奮鬥。二、是尋求自我的滿足、安慰或寄托，或要求別人對自己尊重和敬仰。一個眞正的成熟的改革者，是在同時具有以上兩種混合的感情因素中，前者的成分遠較後者爲多。

故一個成熟人，是有勇氣面對醜惡和不平的現實，更有勇氣對自己的信仰批評、反醒以至否定。故敢於爲自己信仰而犧牲的人，未必是眞正的偉大，因他可能是完全爲了自己精神的滿足。但敢於反醒以至否定自己堅守多年信仰的人，才是眞正的勇敢和偉大，因他是一個眞正的、成熟的革命者。

今日參與香港學運的人，我們曾否反醒：自己敢於革命社會，但敢於革命自己嗎？

莫：法國有一位參加革命的學生曾說：「革命是最有意義和最好的生活方式。」我從開始參加青年運動至現在都抱着這個信念。當一個人認定資本主義的不好而設法尋找一個新的社會替而代之時，他應盡用其力以速成這個新社會的實現。資本主義的壓迫是絶對存在的，受壓迫的人遲早會起來反抗。我扮演的角色是協助和促進對不合理社會的對抗。我個人和所屬團體的力量雖小，但相信我們如盡力去幹，便可把革命帶前一步，所作的就十分有意義。

梁：從參與中個人對學校和社會認識更深，產生更多關懷。不過，我本人深感很多學生領袖只是關心改革外在的環境，針對現存的權威，而忽略了人本身的問題——人本質也是需要改造的。他們缺乏一個清楚的絶對可行的主義或眞理作爲他們所走路線的根基，以致路線往往模糊不清。

陳：我經過一段時期的參與後，大致上會肯定一些對社會對人生的基本信念：卽是在社會裏，每一個人都應平等，不應有些人高高在上，壓迫勢力薄弱或者是對他們作出有形或無形的剝削行爲。而這一個信念就堅持着自己對社會性事物的認識和參與。參與學運

是希望改善社會的不平等處，事後要加以回顧和檢討，探求總結，作爲摸索如何改善社會的途徑之資料。目前我仍在摸索正確方法的階段中，並要求自己除了參與社會實踐外，還要多看書學習，加強理論基礎，以免在行動中迷失了方向。

(四)在參與學生運動時對家庭、學業、事業和人生觀有甚麼影響嗎？



毛：這要視乎個別情形而定，通常參與學運在時間、精神、甚至金錢上都要有一些犧牲，也可能遭遇家長的反對。然而參與學運卻加強了我對聖經所提供我們生命價值的信念，讓我測驗我所信奉的這個宗教。

何：家庭方面——因學生會工作之繁忙使我無法多點時間留在家中，及照顧家人對我的要求；再且，家人並不能接受我的價值觀念與生活方式，這些使我和家庭間產生了一點隔膜。但這種隔膜是可以憑自己的其他表現而縮短的。而我也會盡了最大之努力。

學業方面——基於上述原因，又加上我很愛讀課外書，這使我在學業（學校成績）上感受到頗大的壓力。但我始終感到我在其他方面的收穫，是能充分彌補我在學業上的損失。

事業方面——這點尙未可知。

人生方面——學運只是我整個人生奮鬥路程之開始；但它使我更成熟、更了解我自己和我的理想。學運的考驗給我帶來更多熱情、信心和生命力。

梁：在家庭方面，我的家人比較明瞭體諒我，給我各方面的自由，但也常提醒我切勿忘記讀書。參與各種活動佔去了很多時間，故此在讀書時也需要特別的集中，也學習到更有系統性和分析性地研讀；有時爲了應付突如其來的事情，犧牲是難免的了。當在大學參與學運時，對事業有甚麼影響是不得而知的。但當時的參與擴闊了視野，使我現在工作中能更有深度的關心社會，對於與人相

處之道和辦事能力也有一定的帮助。從學運中我看到社會是不完美的，雖然有很多可以改進之處，但也看到不少黑暗及不容易改進的地方。在參與中我看到神的眞實，聖經教導之切合時須，對每一樣事物神都有原則性的教導和解答。

莫：如視學生運動爲革命的一部份的話，參加革命運動的人，基本上已有一革命的人生觀（雖然這未必是完整的）。這人生觀包括了生活的每一方面：家庭、兩性的關係、教育和對社會、對工作的看法等。在事業方面，對一革命者而言，革命就是其事業；如革命組織不能供應全部生活所需，才需要另找工作。但幹其他行業的也可參與革命，例如工人革命者可在工廠中與工友們組織起來對抗資本家。在家庭方面，有時候受到家人的反對是難免的了。在另一方面，一個革命者對家庭應有正確的觀念：如不應視其配偶和兒女如其私有財產，應尊重他們獨立的個性，不把兒女塑成自己喜歡的形象，也不操縱他們。當然，一套完整的革命人生觀也是把通過參與運動得到的經驗、感受、經過思考、學習、討論等而得以完成的。參與革命運動，就是不斷的生長，不斷的生活。

陳：在參與過程中遭遇家庭的阻力，功課上的問題，個人思想的困結是難免的事了。家庭方面，兩代間的價值觀念不同；老一輩的人着重維持目前社會的安定和現狀，而年輕的則追求新的發展與進步，衝突也因此而生。我初時參與學運也會遭家人反對，但我與他們以坦誠開放的態度相互了解，經過游說後，也加上他們又受社會變遷的影響，在觀點和態度上也就有了一些改變。至於學業方面，學習範圍不應祇局限於課本上，社會實踐也是學習過程的一部份；故此關心社會與做學生並無衝突。可是參與的程度則視乎個人的能力而定。

（五）你認爲學生運動的價值何在？
對社會有甚麼的影響？

毛：學運可說是青年學生的一種醒覺，象徵他們不隨便接納傳統的價

值觀。而且在某些地區（例如香港），更顯示他們開始脫離個人中心的範圍，關心社會國家民族，在理論上這一切都是非常有意義的。可惜青年人一般做事缺乏固定原則，只憑一時衝動，推翻傳統後卻仍然不能填補內心的空虛。我也反對傳統（這裏我是泛指現今大多數人所接納的社會制度和思想體係），不是因爲生活枯燥無味，而是因爲傳統給我一套錯誤的價值觀念。我也關心社會、國家、民族——不單只是物質方面而言，更是在精神及人們的心靈方面而言。我也標榜自由——基於一個絶對標準的自由。

何：雖然我覺得發展至今天之香港學運，其某些途徑與方法，以至某方面的態度與精神基礎，是頗有值得反省、檢討和糾正之必要；但就整體而言，我對其評價是正面和肯定的。

香港學運是象徵著社會之正義和良知，它負有自我犧牲之理想，敢於向強權勢力挑戰，而這是社會走向文明進步所必須具有之精神動力。此外，它又能對社會制度帶來某種程度上（雖然這仍是膚淺表面的）之改革，更給予很多青年人有自我認識和鍛鍊之機會。

對社會的影響力有下面幾點：

一・它普遍提高市民的政治社會意識，市民又能藉着學運對香港社會有深入和具體之了解，例如無數社會性事件：如盲人、小販、徙遷事件中，充份看到香港官僚制度與殖民地主義之腐敗。

另一面，學運又給市民無數節公民教育。現在不單祇學生，甚至教師、新區居民、小巴司機、小販，也懂得自己有抗議示威之權利了。十數年前的小小布衣，又怎敢想到自己可以張貼大字報、標語、遊行至港督府請願、或集會示威呢？

二・它能督使香港政府在某程度上之改革——香港政府素來對市民之福利是被動的，缺乏誠心和遠見。但政府有一特點，就是頗爲懼怕輿論和羣衆壓力，故學運在香港是有一個程度上之動力：例如中文法定、教師加薪、廉正公署成立等等，都有學生之影響力。

三・民族情緒的普遍提高——自從學運由「關心社會」進入「認識祖國」之階段，民族主義在學界中是有普遍影響力的。在很多學生團體中，很多興趣小組如國語班、民歌班、中國近代史研究班等等的成立都充份反映同學的普遍愛國熱情。

梁：大學生可以影響大學當局的行政，也可以改善學術風氣。至於對社會的影響，只限於關心方面，學生的言行能成為社會一股推動力，對半身不遂和充滿私慾的社會起一種挑戰作用，指出社會癥結所在。

陳：學生往往充滿理想、熱情、有朝氣、不甘受制於惡勢力，因此可能成為一股推動力，在改變社會上起了帶頭和刺激作用，從教師薪酬、盲人工潮、小巴司機等等事上便可看到學運的先鋒作用。衝過了改變運動最難衝破的第一點，為來者舖好先路。至於這股推動力能保持與否，在乎所推動的問題有無社會上其他人士參與，長遠地改變社會是要得到其他人士的參與方可成功。學生們常犯的毛病是好高騖遠，理想與現實之間有段距離，缺乏社會實踐經驗，而且動搖性大，很難持久地幹下去。假如經過更多的參與，對社會問題認識多了，更加充實自己，動搖性較小，在製定行動上，也更切合實際，就可避免脫離大衆的意願。

莫：大多數港大同學並不關心改革社會，而認為社會要變革的可分為幾類：

甲・對殖民地主義及資本主義仍抱有希望，認為現行制度應加以改良。

乙・對殖民地及資本主義完全否定，又可分兩類：

一・認為中國大陸是他們所尋求之新社會的模式，香港如被中國大陸解放，一切問題都可以解決。

二・對中國大陸的制度有所懷疑，有所否定，希望中國出現新的革命，達到眞正的社會主義，更普及世界。

這幾類人，對社會當然有不同的影響。我關心的就是乙（二）類型的人，（無論是學生或是年青人或其他的人），能否繼續壯大

和前進。因爲只有這樣，人類才可以踏進新的領域，新的境界。那就是說，我認爲革命的學生運動（作爲革命運動的一部份）是促至理想社會達成的一個原素。

（六）你對學生運動將來的展望看法如何？

梁：從前的學生爲來者舖好了一條路，現在的學生有更大的參與性，希望將來的同學有更多的醒覺和參與。我覺得學生對各方面抱着客觀和懷疑態度雖好，但如對任何事物都懷疑，便沒有了一個基礎，沒有了路向。現在的學運是在沒有出路和摸索的階段。有一些人會逐漸醒覺和關心；但有些卻因爲摸索不着或路不通行，而變得只顧自己的益處，這樣是沒有前途的。我相信將來會有好轉，學運慢慢的發展下去。

何：我對香港學運未來的發展，有以下三點展望：

一・除了指正批評外，也要着重正面的具體實地建設——香港學運一個素受批評之處，就是對香港社會批評多，建設少；勇於攻擊，鮮於改造。」我覺得這是有其道理。當然，指正批評已是一種建設，但具體的改造與建設是必須的。故我們指責某計劃或制度不好，也應盡可能提供一些比較可行之制度，而亦可同時作一些補救之工作；如自願的教育工作、社會工作等也是一個可行之途徑。故「言行一致，相管齊下，身體力行」。是學運作爲改革社會所應走之方向。

二・在思想運動方面，除了要談社會、談政治外，也要談文化，如學術、藝術、體育、以至人生——一個健全的社會，正如人生一樣應有多方面的平衡發展，除了有完善之政治社會制度外，也要有豐富之文化藝術氣息。今日學運有一點偏差：就是一切以政治社會爲中心，以致談藝術體育都要帶有政治味道；須知，學術、體育都有其獨立一面之價值，而強把這些價值抹殺，人生及社會多方面的生命力以至色彩都大大減低了。故學運未來之路應是突破政治的小圈子，全面改革及改造我們的文化。

三．要着重以理性爲基礎，要能容納多種不同之思想與意見——今日的學運參與者，很多時都是重感情多於理性，重信仰多於重客觀眞理；而有時更先入爲主，先認同後認識，故對他們來說，尋求知識的目的只是爲了認同自己的信仰。這種求學態度所帶來的一個必然後果，往往便是片面、狹窄、謬誤重生以至無法自我改進，無法容納異己。我認爲這種頗爲普遍存在着的反理性風氣如不及早糾正，將會是神聖學運的致命傷。

相信學運現存的一點偏差是將會被糾正的，我對學運未來的展望是樂觀的。

莫：香港學生運動的發展在乎是「誰」進行些「甚麼」活動。香港學生運動必須與社會主義革命運動結合才有出路，否則在學校裏的改良性運動意義也不會太大。香港的學生現仍在摸索中，或沒有好好的組織起來。經過以往的一些事件，學生開始認識資本主義，殖民地主義，中國和世界。過去的一切只是一個開端；總括來說，是個好的開端。

陳：學生最初從切身的問題着眼，包括學制改革，他們希望所學的與社會的需要吻合，因此參與校政。但爲了明瞭社會需要甚麼才決定其學習的方向，於是變爲關注社會的情況，這也可說是由於教育的發達，學生們懂得思想所致。故學生關心社會，參與社會改革，是全球性的現象。香港的現狀是歷史遺留下來的問題，長期以來，我們因爲受到各種因素限制，對自己的國家缺乏認識和了解，現在事情起了變化，認識中國的熱潮在海外掀起。另一方面，香港這個社會實在存有很多不合理的事情，我們有責任去關心我們的社會幷從事改革工作。是以相信學運會繼續朝着「關心社會」、「認識中國」這兩個目標走。現今存在的問題不是方向的摸索，而是方法的探求。怎樣去實踐以在不同的情況下，用不同的方法就是今後思考的難題。

毛：學生運動是有它一定的意義，但如果不是以正確的價值觀爲基礎，就不過是無的放矢而已！

木棉花

綠野



朋友
我願送你一朵木棉
請不要用夢幻的眼神看他
因為旭日已映照大地
我願你把他珍藏　在心底
當你醒來時
木棉紛已四處飄曳
快把他溶在你小小的血裡
那比血更紅的紅

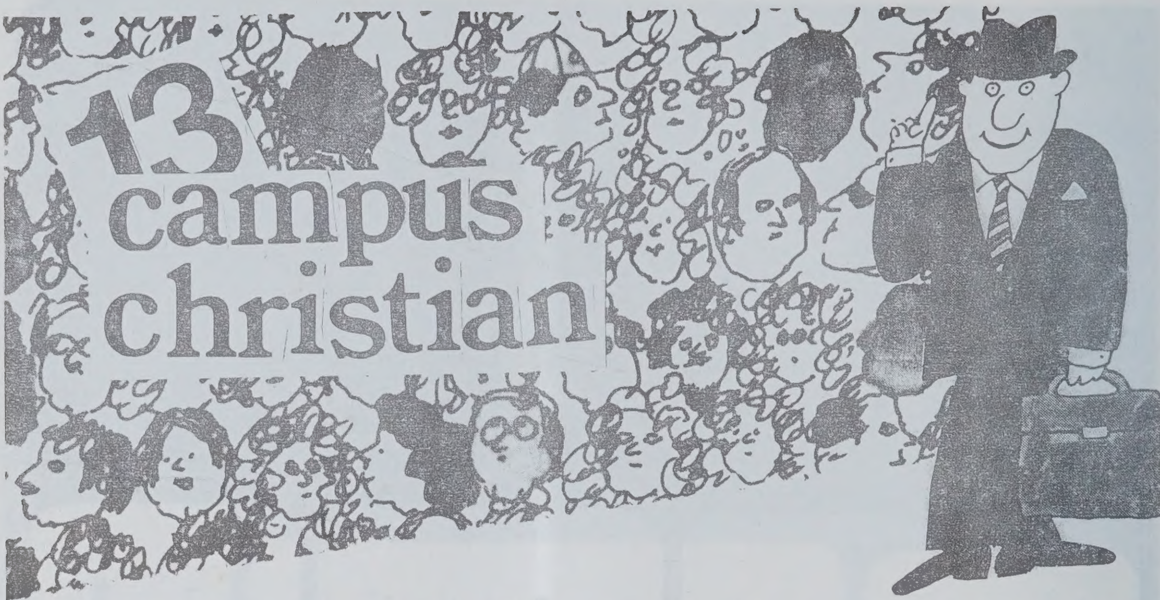
而我們仍沉睡
鳥兒都已吸吮不了盛開凋謝的紅棉
散得　地燦爛新春底紅氈
蜂蝶也來尋覓夏日的美夢

拾一朵木棉花
二月怒放的鮮紅
穿過那霧雨連綿的
那沒有綠葉扶托的紅杯

該認識那血般底紅
映在那禁閉的曖晦的瑩鎖的灰暗雲天
沒有爆竹 卻是爆竹的色調
隱隱響着 響着 就像初春的雷
將喚醒那東去已久的心靈

當我們臥在溫室、像死了
紅火卻已明亮、殘冬底枯黃
像一陣聲在疊疊落下的青年
一日無底的浮沉裡
他們在歌唱 在跳躍
為奔向南國的灘岸

執中



1. If I speak with the tongues of Billy Grahm and Peter Marshall, but have not love, I am as welcome as a morning alarm clock or a horn at a long stop light.

2. And if I can make alarmingly accurate pronouncements and understand the mysteries of pre-destination, cosmology, supralapsarianism, and know whole chapters of the Bible verbatum (in both King James and RSV), and if I have all faith so as to remove mountains of homework, but have not love, I am nothing.

3. If I give away all my money to the camous fund, church, and I-V and if I am raked over the coals by non-Christians, but have not love, I gain nothing.

4. A camous Christian is patient with fellows who ask irrelevent questions in class and who need help the night before an exam; and is kind to those who are too pre-occupied with themselves to help him. A campus Christian is not jealous of the guys with the V-shaped torsos, the sports cars, and the campus cuties; neither is he boastful of the good grades he receives (upon occasion) and the number of people he has led to Christ.

5. He is not arrogant toward professors with whose ideas and teaching methods he disagrees, nor is he ever rude, but rather acts as a true gentleman in the lunch line, the locker room and on dates. A campus Christian does not insist on his own religious vocabulary; he does not get irritated with library regulation and institutional coercion.

6. He does not rejoice when a classmate does worse than he on an exam, but rejoices with him when he does well.

7. The campus Christian bears much misunderstanding and gossip in the dorm, gives the benefit of the doubt to others, refuses to let failure as a student and Christian get him down, endures seemingly unjust assignments without griping.

8. The campus Christian's love never ends. As for his insight, it will falter; as for his eloquence and quick wit, they will pass; and as for his knowledge of academic and spiritual subjects, it will appear meager.

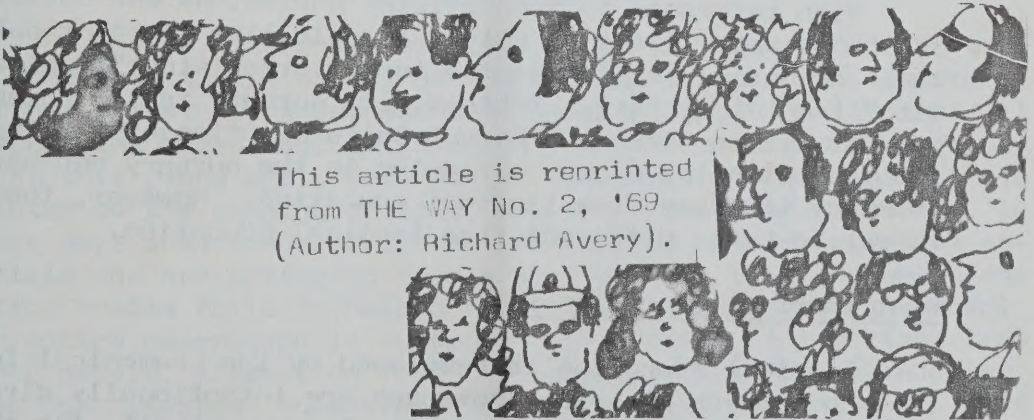
9. For our knowledge of God's world is imperfect, and our insight into ourselves and others is imperfect.

10. But when the perfect comes, the imperfect will pass away.

11. When I was a child I spoke brokenly, thought naively, reasoned poorly; but now that I am reaching maturity I must put these behind.

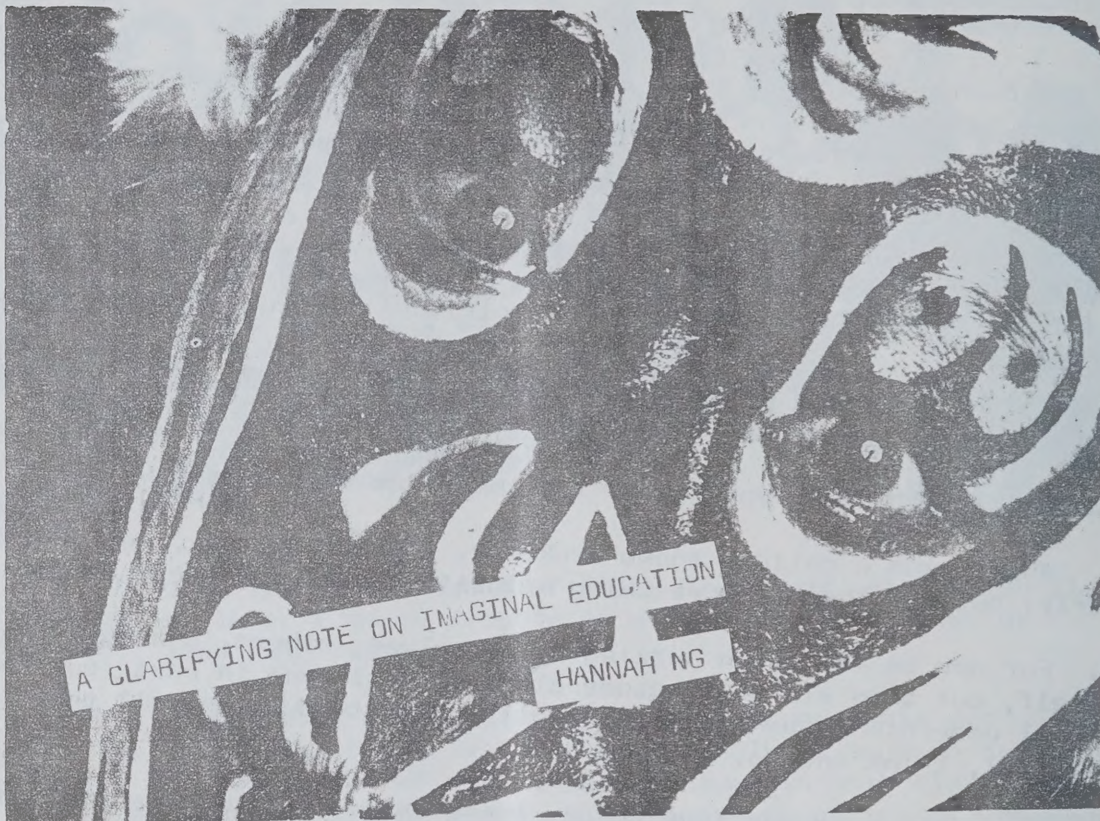
12. For now we are often puzzled by ourselves, others, and even God Himself, but then all will become clear. Now I know in part, but then I shall understand even as He has fully understood me and all that I say, feel, think and do.

13. So faith, hope and love abide, these three, but the one that really counts, both now and always, is love.



This article is reprinted from THE WAY No. 2, '69 (Author: Richard Avery).

It is hoped that the article will help us to review our Christian way of living - whether it will impede or promote your witnessing by words in campus evangelism.



1. Clarification

With reference to the article "Christians and Social Work" in the December issue of Olive, I would like to point out that the Yang Social Service Centre is not practising "Imaginal Education" (形象教育). Instead, its nursery is launching a new project called "Creative Parent Child Relationship". The project involves planning a new curriculum in the nursery and part of the ideology is drawn from imaginal education. However, the whole project is quite different from Imaginal Education.

2. What Imaginal Education Is

Imaginal education is developed by the Ecumenical Institute, it is a process by which "messages are intentionally directed to a person's images in order to give the opportunity for the change of image". According to my understanding, it is practised in the preschools in the slum area in the States. As the problem of the children in these urban slums is that of self-depreciation and victim image, imaginal education serves to change the image of

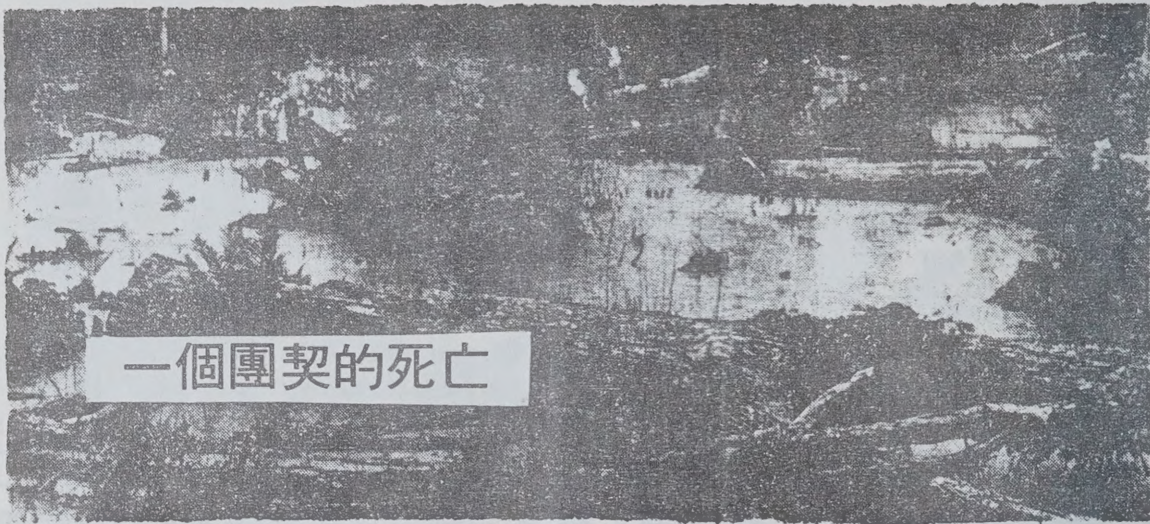
these children. I would not attempt to go into the details of the ideology, but the basic presuppositions of imaginal education are:

(1) Every person operates out of images.
(2) These images determine his behaviour.
(3) These images can change, through the person's own decision, after the impact of messages which cause his former image to be called into question.
(4) The teacher can discern what images a student is operating out of. The imaginal educator creates messages which give a person an opportunity to change his behaviour.

From my observation of a pre-school operating imaginal education, what strikes me most is that this educational ideology understands a human being as a whole unit and it attempts to change the total person through self-conscious and intentional use of messages. Songs, rituals and short courses are used as media to create the image of greatness and the power of decision. The life question is raised. An example would be that when a 2-year- old child falls onto the ground and hurts himself, the curriculum events would tell him that everyone gets hurt in life, that life is not always happy. He then has the possibility of seeing that his past image that life is always happy is inadequate, and the child has the possibility of recreating the world in the context of the new impingement.

3. Relevance To Potential Christian Educators

Of course, there are problems about imaginal education when we come down to its actual operation, but I would not elaborate further. What impresses me about imaginal education is that it teaches the pre-school children to face the problems of life, even at this young age. Each minute act the child carries out is related to the meaning of life, and the problem of existence. In these days when school children are stuffed with examination materials and are suffering from school phobia; when the whole education system fails to help a child to live as a man; and when the entire generation is suffering from anomie, alienation from other people, alienation from the material world and alienation from God; imaginal education, in spite of its limitations and inadequacies, may throw some light on the problems of education, and stimulate some of us, who is thinking of taking up teaching as his/her future career, to get down to think seriously about our role as Christians in changing our present education system, which endangers the well-being of many of our young.



一個團契的死亡

再生

理學院團契在不斷的改變中——不是在進步中，而是在退步裏倒後，例如：

(一)交通的生活——在去年，常有基督徒提到理學院團契內有親密的交通生活。表面上看來，可能如此；因爲在聚會時間前，有弟兄姊妹爲我們準備好美味的食物，我們能有機會一同進午餐，一同交談，大家互相稱呼「大哥」，「家姊」等等，有如一個家庭般。但細看之下，團契是否有眞正的交通呢？腓立比書二章一至五節說明相交包括了在基督裏的勸勉，愛心的安慰，彼此照顧帮助，屬靈經驗交流，聖靈裏的合一，和平的聯絡及在神的工作上同工合作等。然而我們的相交生活則只局限於談論功課，欣賞食物………事實上，團契內有幾位基督徒就是因爲缺乏眞正的相交生活，而離開了我們，今天有誰去照顧他們的需要，關心他們靈性上的長進？

(二)對C.A.的參與及關懷——理學院團契契是校園團契的一部分，我們卻滿足於這個小天地，忘記了一個整體的合一見證。在過往年多來，院代表報告書中常常提到團友們能夠認同於理學院團契，卻對C.A.沒有歸屬感。今日的校園團契需要每一個成員在各方面的關心和參與，團契才能發展，在校園中作美好的見證(請參閱橄欖月刊本年度第一期現屆主席就職演詞一文)。

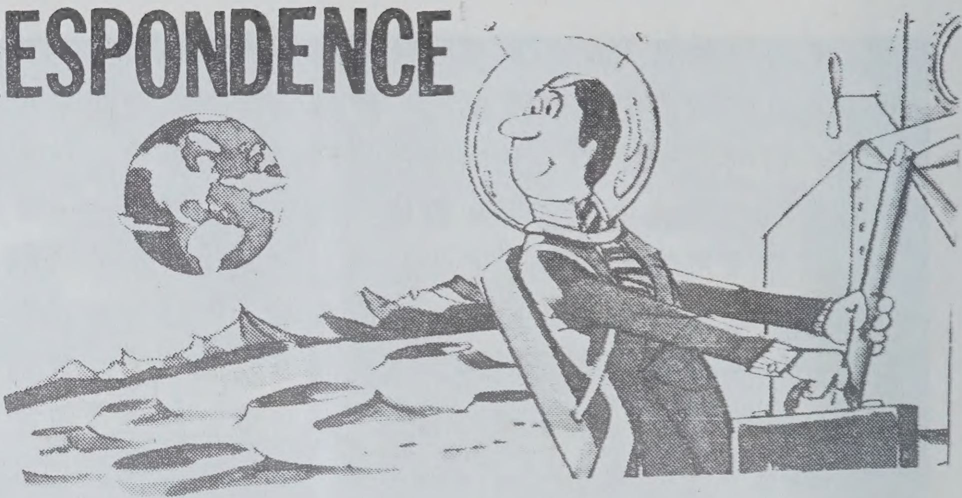
(三)傳福音方面——主耶穌說：「所以你們要去，使萬民作我的門徒。」向我們的同學傳福音，是神交負我們的使命。三年來，看到一群一群的同學畢業，毫無人生目標的離開校園，我們缺乏對他們的關心，我們只滿足於一群基督徒一同飲食、聊天。一年級時，筆者看見一群畢業班的基督徒在緊張的考試準備中不斷地傳福音，以致一、二年級的基督徒雖然沒有主動的傳福音，仍然有對同學關心。這兩年來，情形漸漸變壞，我們缺乏了對同學的關心，好像福音不切合他們似的，而且漸漸地與同學有隔膜，沒有機會將福音傳給他們。

(四)學習的態度——在數年前，生活在理學院的基督徒是活潑的，有幹勁的一群，他們對同學有影響力，在團契工作發展上有積極的建議和參與。「科學與信仰關係及衝突」，在當時是一個難於解答的問題，然而，在他們所努力鑽研下，這難題在某一程度上已得以解答。環顧今天，我們以功課爲中心，對傳福音、對事奉、對澄淸科學與信仰的問題，我們都漠不關心，愛理不理。

究竟今日理學院團契到「死」的地步嗎？誰起來救亡？



CORRESPONDENCE



FROM

NGAN ON TAK

8th January, 1974.

Sir,

While attending a certain faculty's 1st year students fellowship meeting, I was aware that many of us present would like to have a better understanding of theology. I suggested a discussion on Holy Trinity and many seemed to be interested. Thus, I was supposed to lead the discussion during the next meeting. I spent days in reading literature on this issue (both for and against, of course) albeit I had assignment and reading lists to tackle. But I was greatly disturbed , when on the very evening before the meeting, one of my brothers telephoned me that some seniors did not like the idea.

There is one thing which I would like to vindicate (or defend, if you like); I do not belong to the sect of Watchtower, though some of you might suspect. On the contrary, I was (and am?) an honest Christian from a most orthodox and conservative church and was brought up in a no less conservative Christian family. To be plain, when I suggested the idea I was not thinking of "anti-Holy Trinity". Indeed, I've always taken it for granted that Holy Trinity is an imperative part of the foundation of Christianity. My attention was first drawn to it two years ago when one of my friends (formerly a Christian now a Jehova Witness) confronted me with the issue. I defended it with the utmost (though blind and fervent as

well conviction, which is, perhaps, peculiar to all those Christians who accept without question. I began to doubt. After discussion with some other friends, I found the Gordian knot remain intact. It was, therefore, only with a tentative hope to get help (perchance solution!) from my brothers and sisters (supposedly the elite of society) that I first suggested the discussion.

But I was told that such pursuit was too profound for shallow man! I understand, if my conjecture fails me not, it is for the fear of losing members that my dear brothers elite and sisters elite objected such discussion. Perhaps it is further prompted by 'mental inertia'--for want of a better term. Men seem to loath change, even though they know it is only an acceptance of bare (perhaps, crude and painful) facts.

But, my dear brothers and sisters, are we more concerned with quantity than quality? Are we to suffer superstition be linked with Christianity? Are we to admit that our faith stands no challenge ? Are we to have brothers and sisters, in terms of western civilization's value, viz. those who are socially desirable elements, and no more? It really reminds me of those Yankee Catholics who, while avowing that they would suffer no niggers, yet remonstrate with their priest that they are good Catholics?

Martin Luther revolted against the Catholic Church because it was complacent and corrupted. We are called Protestants, Non-conformists. But now we are complacent (perhaps corrupted as well). We are now silent, chanelled and pruned, but with the shears of God or the world's convention and our odious complacent and reactionary attitude? May I vent my vexation with Wordsworth: -"Great God! I'd rather be/ A pagan suckled in a creed outworn;" Yes, would it not be better be a fervent pagan than a lukewarm Christian?

sd. [illegible] On Tak

Editor's Note: It is an encouraging thing to see th 'Olive' is being used as a channel for voicing grievances. 'Olive' does serve such a purpose. It is hoped that this letter will be answered by brothers or sisters concerned.

to Editor Kao

Dear Brother Kao,

Thank you for your interest and concern in the circulation of 'Olive' related to the problem of inflation.

However, the IPB retains the policy of distributing the Olive free to all subscribers. Offerings to C.A. can be given specially for 'Olive'.

Editor.

From A Reader

Dear Sir,

I understand that the Internal Publication Board is ambitious to make the 'Olive' an influential magazine not only amongst College Christians at large, but also amongst the local Christian church leaders. It is no easy job, and we need time to prove ourselves. I feel that we not only need to scrutinize it with respect to content, but various other factors are of paramount importance as well.

For example, sending two issues at the same time is a very bad practice. It demonstrates inefficiency, and what is worse, a despise of the section of the readers known as the Church Leaders. Also, sending the 'Olive' to Churches which happen to have a C.A. member affiliated to it only is a bit difficult to understand. Why should a church's chance of receiving this publication be contingent on a peculiar coincidence? What would the other churches which are excluded in this way think? Is there any justification for such discrimination?

Distributing the 'Olive' by hand has many advantages. But what if all the members of a particular church are graduated, and for some time no new b/s come from that church? Does this mean that the circulation to that church is to be abruptly discontinued until some indefinite time when another member of that church emerges into the C.A.?

I am not trying to be cynical or fault-finding. In fact I appreciate and sympathise the Board, with many new problems and difficulties in a new attempt in so many ways. I only wish to draw the Board's attention to certain "purely administrative" defects. In view of the possible widening of circulation of the 'Olive', and also the prospect of creating a considerable impact on the local churches, these things simply cannot be overlooked. It is thought that it would be both desirable and helpful if some kind of a system of management and circulation is worked out at this stage. It will help the successive Boards to settle down to their work more easily and efficiently. Mistakes and omissions can also be kept to a minimum. I will leave the brilliant brains in the IPB to further pursue this idea.

Looking forward to a perfected copy of 'Olive'.

In Christ,

A Reader.

Editor: Dear Mr. 'A Reader', thanks for your letter, the issues brought up by you will be discussed in our coming Board Meeting.

編語

今日香港教會內外有幾個大問題，如：基督徒知識分子與教會的牧養工作、神學教育，基督徒的公民責任和社會改革，基督教與中國的政治前途等，正嚴重地影響教會的拓展，單從香港人的幾種心態和生活方式就可窺其片貌了。對這些問題的探求，捨基督徒知識分子外，實在責無旁貸。

不過，正如英文評論所述：基督徒見證乃是投入群眾中生活，活出基督的樣式，可惜我們對群眾的認識和參與實在太少了。這兩年來，C.A. 團契着重推廣校園全面性的佈道工作，而不得不減輕了對團友在知識上、思想上的訓練；以致面對學界掀起「關心社會」「認識國家」的風氣時，信徒的思想處於眞空狀態，在實踐上更是裹足不前了。事實上，聖經對於社會、國家、世界及改革運動等已有很清楚和權威性的原則，只不過我們對這些問題認識不深，對聖經也是認識不深，更勿遑論系統化地應用聖經原則，在此時此局見證神了！

橄欖月刊不自量力，嘗試負起部份推動工作，是期專訪「學生運動」，以後希望能討論教會牧養工作、神學教育、共產中國等問題。這期我們訪問了五位對學生運動有代表性的人物，代表不同的理想和路線，俾讀者能對學運有一概略的認識。我們並沒有解答「基督徒應否參與學運」「基督徒如何參與學運」等問題，（老實說，編者實在力有不逮）只希望能引起各位去學習、去討論、去思想、去爲神的國和神的義祈求。

在橄欖月刊，討論的風氣並不見熱烈，很多稿件都是特約的，曾經登載過數篇頗值商榷爭論之文章，經總編特別籲請，也未見反應，實在令人失望。這不單是本刊的失敗，乃是基督徒知識分子的悲哀，反映我們靈性上、思想上的固步自封。所以我們很高興吳君投稿關於「形象教育」的澄清，希望以後能見到更多讀者的主動反應。

本期月刊隔了兩個月才出版，因爲原意「創作性」的專輯告吹了，只收到綠野君唯一一篇「木棉花」，卻是雋永可嘉的。我們將再接再勵，下一期仍然歡迎任何新詩、散文、書信、評論、書摘、漫畫等「創作性」投稿。

目　　錄

請投稿！